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# Zion's Herald

# The Weekly

VOLUME LXVI.

BOSTON, WEDNESDAY, AUGUST 15, 1888.

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## Zion's Herald.

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### THE OUTLOOK.

The evident inability of our Pacific railways, under present regulations, to compete successfully with their Canadian rival, and the consequent serious disadvantage in loss of traffic, have induced Congress to appoint a committee to investigate the matter, of which committee Senator Culver is chairman. The Canadian road is heavily subsidized, has numerous feeders in the way of branch roads which run to or into the United States, is under no restrictions like these which the Interstate Commerce law imposes upon our own great lines, and can therefore afford to freight a cargo of tea, for example, from Vancouver to New York at a rate so ridiculously low as to distance all competition. Its officials — some of them at least — have grown enormously rich.

Its president, Sir George Stephen, has just resigned, "with millions of money in his pockets, and withdraws to the gorgeous seclusion of a newly-bought lordly domain in England." Evidently some important modifications of our restricting law are urgently needed unless we propose to leave Canada the bulk of our Pacific traffic.

On high rates of interest is to lose bonds. Nearly \$300,000 shrewd New England investors. It is already due to the bonds, a sum which will have a large profit on the investments and local references given

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## FEL ACCIDENTS.

## A REJOINDER TO THE FREE-TRADER.

BY FRED. ELMER TASKER.

**M.**R. EDITOR: A certain free-trader, Prof. C. C. Bragdon, presents in your issue of July 25, a tissue of obvious errors and absurdities which he offers to the intelligent readers of the HERALD under the pretense of an argument. The facility with which he revamps the broken and discarded puerilities of his economical school is surprising. Super-confident of the security of his position, and with the self-assurance of a school-boy in his maiden debate, he first remarks upon the "ease" with which (if he desired, I suppose) he could "inundate the HERALD with facts and arguments so convincing that no unprincipled reader could fail to see the enormous injustice" of the protective system, but he says it would be "tedious reading" and I believe him; that it is hard to "argue an axiom" which is true also, when one has none; and that he has not the "patience" to attempt it.

To say nothing of the disagreeable and dangerous plight of our HERALD overwhelmed by such an unnatural flood, yet the HERALD would not be the only worthy institution that would suffer revolution and death at the hands of the free-trade reformers; for manufacturing industries would be destroyed, mining and agriculture would be injured, successful business on every side would fail, despair would enter our homes, and the taint of bankruptcy creep over the fair record of American finance. The Professor seems not yet disposed, however, to loosen the flood-gates of argument and fact. He salutes forth at the present juncture with light weapons, and during "comparatively leisure moments," Having declined the use of fact and argument, he proceeds to hoodwink the farmers, "laugh" at Mr. Almy, ridicule the protectionists, take a dip into politics, originate and arrange novel statistics, make illogical deductions, become witty on Germany's standing army, Napoleon's tomb, and the boy with a wart, and finally to belittle New England and condemn immigration.

The gain of a new convert is always peculiarly gratifying to a weak party or a feeble cause, but Prof. Bragdon appears in his excess of joy to rather overdraw the matter and exaggerate its importance, when he calls the one, poor, single, individual proposition of an Iowa Congressman to reduce the tariff fifty per cent., an "evidence of a strong tariff-reform sentiment," and thinks it shows a "tremendous tide of public sentiment." Of course, the Professor is aware that this same Mr. Struble voted against the passage of the Mills bill.

Several statements in Prof. Bragdon's article are unfair, and need to be exposed lest they injure the candid reader. The article says that a "staple argument used for a century to delude farmers has been that protection so increases the number of operatives-eaters, that there will be a ready and profitable market for farm products." Then it sounds a bugle call for the facts: "Let us have the facts!" Doubtless these "facts" did not expect to be summoned until some prospective inundation might render their presence necessary. This may explain the shaky manner of their appearance. They are these:

"In 1880 the wheat production was 400,000 bushels. The farmers used 100,000,000; the manufacturers 45,000,000 and we exported 180,000,000—four times what the manufacturer used. That is, the profits came from the 180,000,000, exported, etc." Let me ask Prof. Bragdon what became of the remaining 135,000,000 bushels of wheat. If not exported, were they not consumed here? If consumed here, were they not a part of the home market? Why does he restrict the home market to the amount consumed by the farmers and the manufacturers? Are they the only "eaters?" The truth is that in 1880 we exported 40 per cent. of our wheat, retaining 60 per cent. for the home consumption. In later years we have exported much less wheat proportionally. In 1886 the wheat product amounted to 457,218,000 bushels, of which 57,759,269 were exported, or about 11 per cent., leaving 89 per cent. for home consumption. In 1887 the production was 456,329,000, of which 101,971,949 were exported, or about 25 per cent., leaving 75 per cent. at home. Thus Prof. Bragdon's "facts" find themselves abso-utely impotent in their assault upon the protectionists' "staple argument."

Washington, D. C. July 30.

## HAMILTON CAMP-GROUND, ASBURY GROVE.

BY REV. FREDERICK BURRILL GRAVES.\*

ONE group of sun-browned, happy girls loitering in summer leisure about the post-office; another whiling away an idle hour at tennis or croquet; an occasional straggler meandering through the pleasure-avenues; an empty auditorium, and the pine groves so still at midday that the echo of a boy's whistle can be heard; now and then an open cottage—is this Asbury before the camp-meeting commences. But as though some giant sorcerer stood behind it, this will magically change. The avenues and paths will swarm with people; the cottages will be filled; the auditorium will be crowded; preaching and singing will be heard on every side; the roads leading to the grove will be dusty with carriages; the horse car will be overloaded; the large new dining-hall will be severely taxed. That is the way it is today; but going back a generation we can walk pleasantly down the years noting the points of interest.

It was not always thus. The Methodist people of Boston and vicinity formerly went to camp-meeting at Eastham, on the Cape. This was the most convenient place. But there was so much difficulty encountered in reaching it and returning that the necessity of obtaining new ground, nearer and more convenient, was agitated. Eastham was reached by boat, and many times a northeast storm sweeping across the bay and stirring up a dangerous sea, threatened danger. Wreck was narrowly avoided more than once. The trouble was indeed chirky at the close of the camp-meeting, when the boats would be treacherously strained by the great waves returning. They went one by one, they returned in a mass. So serious had the danger become that the enterprising Methodists of Lynn when Rev. C. N. Smith was the pastor at Common Street, chartered schooner to carry them to Eastham. They reached the place safely, enjoyed the camp-meeting, and started for home. A heavy storm set in, the sea fairly boiled and the schooner tossed like an egg-shell on the billows. To make matters worse, just as dust they reached the headlands which guard Boston harbor. The lights shone clear, but for some reason the captain did not know where he was. Finally, it was thought best to put to sea again; and it was done, with some relief from the danger. Yet at midnight

\* The writer is specially indebted to Hon. J. F. Almy, Mr. James P. Magee, Mr. J. N. Lindsay, Mr. N. A. Cran, Rev. C. L. Eastman, Joseph H. Mansfield and C. N. Smith.

by comparing his home market with his foreign market, not by comparing his foreign business with somebody's else foreign business. We will then find that the farmer's home market has wonderfully increased under protection. In 1870 the total agricultural product was 2,448,000,000. Of this 392,000,000, or 16 per cent., were exported, while 84 per cent. were consumed at home. In 1882 the total agricultural product was 7,500,000,000, of which 600,000,000 or 8 per cent. were exported, and 92 per cent. consumed at home.

"Now," says Prof. Bragdon, "have prices of farm products increased under protection?" The constant fluctuation in prices has enabled the Professor to pick out certain figures to sustain this statement. Senator Chace, however, has given us certain tables on this subject, collected from free-trade sources, which prove the contrary. They tell us that the average price of wheat in five free-trade years ending in 1850, was \$1.20 per bushel; and in five protective tariff years ending in 1880, it was \$1.30; that the price of wool in the free-trade years was 35.5 cents while in the protection years it was 47.7 cents. Wheat in 1816 was worth 25 cents to 44 cents a bushel, and in 1882, \$1.42. Corn in 1816 was worth 12-1/2 cents to 20 cents, and in 1882, 60 cents. Oats brought 16 cents in 1816, and 60 cents in 1882.

"What does the farmer get from protection? Less than nothing. What does he pay for it?

The average duty is 47 per cent. The farmers are 40 per cent. of our population. So they pay one-third of the entire 47 per cent. Their share in 1880 was \$432,000,000." Thus talks the Professor. Does he believe any such nonsense, or is his mind on a "busy vacation?" From protection the farmer gets the largest and most reliable market in the world. By protection he is enabled to supply his wants cheaper than he could under free-trade.

Under free-trade a bushel of wheat would buy .9 sacks of salt, or 422 pounds of coal, or 8.51 yards of bleached sheeting, or 12 21 yards of prints. Under protection it will buy 1.80 sacks of salt, or 719 pounds of coal, or 11.04 yards of sheeting or 16 27 yards of prints (see Stebbins' Manual, p. 108). In 1816 broadcloth cost \$16 per yard, wool blankets \$10 to \$20 per pair, cotton cloth 30 cents to 50 cents per yard, calico 25 cents to 75 cents per yard, salt \$1 to \$4 per bushel. In 1882, in consequence of a year of protective tariff, broadcloth cost \$4 a yard, wool blankets \$3 to \$10 a pair, cotton cloth 4 cents to 12 cents a yard, calico 4 cents to 16 cents a yard, salt 15 cents to 25 cents a bushel.

In this way, as somebody told me, was Asbury Grove discovered and settled upon. One day Dr. Thayer, with some friends, was out prospecting, as the miners say. "He jumped first," the party said, "over the fence into the pine grove, exclaiming, 'Here is the place!' and the others jumped after him." But they all jumped, and all agreed that it was the place. But when it became known that this place was selected, there was opposition; chiefly because, it was said, the roughs of Boston would come down in large numbers and disturb the meetings. It was subsequently found that this objection was groundless, as an examination of the police report of the Association will show. For twenty-nine years not five arrests have been made. All the people, however, did not go to Asbury, but clung to Eastham, or rather Yarmouth (for the camp meeting was moved to that place) and some to-day even attend there in preference to Asbury. Well, the grove was leased—afterwards bought by them—with the farm in about 1865, and the meetings opened.

In the good old days of the camp-meeting, the societies went together in their own tents, sleeping there and eating back of them; it was rare for a member of a society to have a little private tent. But gradually this cosmopolitan lost away, and a tent here and there was erected by a family. Then the private tent was being too plebian (?) a cottage was erected; and this fever developed until to-day there are at least three hundred cottages at Asbury, costing from \$2,000 down. Private tents are scarce. It is a village of pretty cottages now. The first cottage was built in 1865, by Mr. Wm. Reith, of Salem, six years after the first camp meeting was held. Then avenues began to be built, parks laid out and paths made. There are now three parks, about thirty avenues and several paths. The avenues are named principally after the bishops and prominent laymen. Right in the centre is a delightful pine and hemlock grove as can be found in Massachusetts, is the large auditorium, capable of accommodating five thousand people.

Four years ago, when Rev. George Whitaker was manager, sixty acres adjacent to the grove, known as Idlewood and a famous picnic resort, was leased. This was done to stop the picnics which came there, bringing people week-days and Sundays, who made a disturbance. I should also mention Mr. E. C. Rankin, whose work upon the grounds has been of the best character. Hired by the Association to keep it and improve it, he did so with good judgment and a skillful hand. Forty thousand dollars have been expended since the beginning.

There are two or two improvements that I must especially mention. About four years ago, with money raised by the cottagers and from voluntary subscriptions by attendees upon the camp-meeting, a neat chapel was erected at a cost of \$2,500. It serves a good purpose. In this chapel are three memorial windows—one to T. P. Richardson, of Lynn, who was a very efficient and interested president of the Association; another Miss Mary Lizzie Alden, put in by the Asbury Gleaners; a third to Miss Hattie C. Whitaker, given by friends. Visitors at the grove, as they walked down Pleasant Avenue past the store towards the auditorium, frequently remarked two long buildings which seemed a little out of place. Their lowness indicated an inharmonious modesty, and their length suggested an incongruous ambition. These buildings were known as "The Barracks." One of these has disappeared, and a fine, large building with most excellent dining-hall accommodations and sleeping-rooms has taken its place. Hail and farewell to the old and departed barracks! And may the other go, too! They have had their day!

Thus there is a restaurant, a post-office, a store, cottages occupied by Methodists, Baptists, Congregationalists, Unitarians and Universalists; in fact, everything that goes to make up a small village—and more than makes up some with whom I am acquainted. Indeed it is a town, with its selection (the Association), its police, its railroad, its horse-cars, its express facilities—well, what more does anybody want? If there is anything else required, they will probably find it, except liquor and tobacco. Now it isn't Utopia, or Eden, of course, and there's sin there, of course, but all that can be reached and controlled—is reached and controlled.

I have mentioned the Association several times. What is it? It is an organization established "for the purpose of establishing, providing accommodations for, and holding camp and other grove meetings in the town of Hamilton." It is a Methodist Association, and for the benefit of the churches holding accommodations on the grounds. Its sources of income are from rental of land for cottages and tents, from buildings, from the railroad which pays percentage for passengers carried, and other minor sources. Its expenses are wholly upon the property and indebtedness incurred on its account. The officers receive no salary. When there is any profit or income beyond what is needed for its purposes, this is to be paid to the Preachers' Aid Society of the New England Conference; and whenever the property is not used or needed for the purposes for which it was bought or improved, it will be transferred to the same Society for its use and benefit. This looks benevolent, doesn't it? I am sorry to record that the debt is at present about \$8,000, but I am glad to say, the hope of the treasurer, Hon. J. F. Almy, of Salem, that this debt will be paid in three or four years. May his hope be realized!

The membership of the Association consists of five ministers and ten laymen, with the presiding elder of the Lynn District *ex officio*. The clergy men are as follows: Revs. J. H. Mansfield, J. D. Pickles, W. P. Odell, L. B. Bates, H. D. Elia, and C. L. Eastman. The lay members are, M. S. Salem, F. C. Taylor, of Melrose, F. Willcomb, of Ipswich, J. P. Magee, of Malden, J. N. Lindsay, of Lynn, J. F. Almy, of Salem, G. E. Wright, of East Boston, J. C. Loud and L. L. Katon, of Chelsea and T. H. Higgins, of Gloucester. The officers chosen annually by the Association, are: president, James P. Magee; vice-president, Rev. L. B. Bates, Fred Willcomb; secretary, Rev. C. L. Eastman; treasurer, J. F. Almy. I may state the fact that Rev. C. N. Smith is chaplain, and Mr. J. N. Lindsay superintendent of the ground. Mr. N. A. Cran, for years, until this year, has been the efficient chief of police. This means efficiency in each case. There are, in addition, committees without number to attend to details.

I am not retained as a special pleader, but I must give the facts looked at by the Association in regard to matters which are a prominent part of its history. It is to be presumed that there would be differences of

opinion upon the question of holding services over Sunday, and of opening the gates on that day to let those who wished to attend come in. Previous to the year when the National Camp Meeting for the Promotion of Holiness conducted the services at Asbury, the camp meeting had never been held over the Sabbath, and since that year, it has always, with the exception of a year or two, been so held. Strange, isn't it? But it should be said that the religious services only belonged, responsibly, to the Holiness camp-meeting. Whether they objected to holding their meeting over the Sabbath, I do not know; but, nevertheless, they so held them. Now when the Association endeavored to adopt the plan, at least experimentally, of closing the camp-meeting before Sunday, it was widely advertised that the camp-meeting would close on Saturday; but coupled with that was necessarily the advertisement, also, that it would continue until that time. What was the consequence? A large number of people came to the grove on Sunday morning from various places, mostly adjacent and easily accessible by carriage, and knocked at the gates for admission. They were refused. Some took it pleasantly, but as usual, the majority grumbled and became sour, made charges of Pharisaism against the authorities, and either turned around and went back, or, what is more likely, encamped outside for the day.

It may be said, "If this plan had been persisted in, it would not the people have ceased to come?" It is doubtful, but then there are other considerations. It must be admitted that services should be held on that Sunday, as well as on the other eleven Sundays during which there is what might be called organized life at the grove. And if eleven Sunday services are held, will it be best to close the gates on each Sunday? If not, why on the other Sunday? Does the fact that more come then, change the matter? To have a grove Sabbath service for twelve weeks and close the gates each Sabbath, would be the same nearly as closing your church door. In the city people ride to church by railroad, by horse-car, by private carriage and it can be no worse to do so elsewhere. And I should like to see the church that would close its doors because of a crowd! But such a crowd! As I said above, however, the police report shows an amazingly clean record. And then the people of Wenham and Hamilton expressed a desire that the grounds might be open on Sunday, and the different denominations, none Methodist, closed their churches on that Sabbath in order that their people might attend the services. Besides, it may be said that most of the cottagers are at least indifferent in the matter. Further, it is estimated that on camp meeting Sunday fully five thousand people are within reach of the preacher's voice. What if there be other thousands who do not come to attend service? It is possible that many "come to scoff and go away to pray." If there are those who do not, it certainly is no fault of the Association, of the preachers who preach or of the Christians who invite them to the service. The blame is with themselves. The seed is sown—will they uncover the ground of their hearts to receive it? If they will, they will; if they won't, they won't.

And there is the other question of the Sunday train, which has vexed many. Let us look at a moment in its relation to Asbury. The Boston and Maine runs a train on Sunday through Wenham, stopping there; and Wenham is about a mile from the camp-ground. People, therefore, might get off at Wenham, and take conveyance or walk to the grove. This they did. So it happened that barges connected with the railroad. And the traffic rapidly increased. All sorts of prices, some fancy, were charged. And before the Association leased the picnic resort of Idlewood, the bargemen were there at the station to drum up recruits for that place, which added to the trouble. What is to be done? Can the trouble be reached? It was at this juncture that the railroad company made a proposition that they be allowed to run a train direct to the grove, building a spur track for the purpose. This suggestion was adopted, and it nipped the evil in the bud. One train runs to the grove on Sunday morning, and one train leaves it Sunday night. And this plan, with no mascot harm, has been in practice for eighteen years. If it should be said that because of the percentage which the Association gets from the railroad it was for their interest to have a Sunday train, I can only say that while that is true, such a train was never requested by the association.

About two years ago the horse-cars began running from Wenham to the grove; but they ran continually from the time the grove opens until it closes. After all, it is a question of balances, looked at in the light of our nineteenth-century civilization. Does more good than evil result from an open grove on Sunday with its services, one Sunday train to bring the people and one to take them away? If so, it is perfectly proper, feasible, wise and Christian. The Association, at least, say that the balance of good is manifest. Twenty years ago most Methodist people took their outing at the camp-meeting; but now, with the summer resorts sprinkled everywhere, they are not so dependent upon the camp-meeting. Thus this whole question will right itself like the toy of the loaded pitchfork, who always comes on his feet no matter how thrown. Broad sense, earnest desire to do the best and wisest, anxiety to meet somehow to satisfy the will, will help clarify matters. And connected with this attempt to reach and save, will inevitably be some evil until the millennium.

It should be remembered in this connection, also, that Asbury Grove has the largest camp-meeting in New England—fully sixty-five firesides being represented by tents on the ground, and usually there are as many as fifty clergymen in attendance. The presiding elders of the Lynn, Boston and North Boston Districts presided in rotation in the establishment of the meetings, but now the presiding elder of the Lynn District has the whole charge, who this year is the general Rev. Dr. Joseph H. Mansfield.

I append a list of the cottage owners:—

HAMILTON PARK.  
George Wright, Nelson J. Innes, Mrs. Dr. Dudley.

ASBURY AVENUE.

Mrs. Hannah Russell, Mrs. Adrianna Peirce, Fred Wilcomb.

BAKER AVENUE.

Mrs. L. B. King, Amasa Paul, Jr., M. S. W. Stetson.

CENTRAL AVENUE.

Messrs. Downing & Breed, Mr. L. A. L. Alden, J. E. Keating, R. F. Pease, J. C. Chapman, W. C. Childs, Mr. C. S. Cummings, J. C. Dodge, Mr. E. Archer, Mrs. John A. Elia, A. H. Taylor, Trinity Church, Charlottetown, M. V. Elia M. Libby.

CHESTER AVENUE.

Mrs. Wm. Warren, Mrs. E. Quincy, Robert Gould, Robert Loughead, Mrs. May Kempton.

ESSEX AVENUE.

S. F. Hunnewell, Mrs. S. G. Cassedy, George E. Morris.

Mrs. C. S. Hilton, Mrs. A. L. Shattuck, T. B. Ross.

MUDIE AVENUE.

J. H. Musso, G. B. Parsons, N. L. Leonard, S. C. Richardson, Horace A. Roberts, L. P. Hayward, J. C. C. Clegg, J. H. Barber, S. F. Sullivan, J. E. Barber, S. White, Mrs. Cardy & Oakes, George A. Babo.

MCCARTHY AVENUE.

Mrs. A. L. Turner, S. J. Morgan, A. Weston, W. H. Weston.

MURKIN AVENUE.

Mrs. R. Valpy, H. R. Lamond, M. A. L. Prouty.

PEPPER AVENUE.

Mrs. J. N. Lindsey, Mrs. C. N. Smith, Rev. C. N. Smith.

PEPPER AVENUE.

Mrs. J. N. Lindsey, Mrs. C. N. Smith, Rev. C. N. Smith.

PEPPER AVENUE.

Mrs. J. N. Lindsey, Mrs. C. N. Smith, Rev. C. N. Smith.

was mixed with the however, the iron was qualities which made him an idol, David was the image. Wherever duty sent the overcomer as the of his civil and military former instances awoke skin to the brute; while up to a high moral plane, reason and the finer into play. If there were make-up, the sources of was also an ingenuous and a robustness and which made him an ear to face his sins, to resolve resolutely to renew his path of duty.

\* \* \* Christ is free and accessible no intervening priest, or the Gospel is nigh thee; the vessel that was haled buckets where you are, of the Amazon, and there of fresh water all round feet of feed deep." And their buckets over the side brought up the clear, and put out the fire of you to day, after a long, thirsting as you are for comfort, and thirsting, I ask you what is the that death-struck state, in the deep, clear, wide, God's sympathetic mercy, will, and drink, and live for will, let him come and life freely."

\* \* \* The record of mysteries can be broken only by the message is most clear. Dry eyes cannot see, and cannot appreciate its night alone suffices to the of the sky; the hiding beauties of redemptions we knew not, until us. Dr. Spear, after doubt, came through friends to the clearer though sorrow. He says: I have been led to study more, and especially all it is a capital paper, finely illustrated. E. S. Brooks writes about "A Roman Man-of-war." "Little MacCassan's Ride on the Thunder-horse" will please all the young folks. "Shadow Pantomimes" will be repeated in scores of homes, to the delight of all who see them. "Wrapping Parcels without String" will teach an excellent lesson. But we cannot name even one-half of the attractions of this unusually brilliant issue, which bears no sign of the fire which recently desolated its beautiful home.

The quality and quantity of illustrated articles in the *Canadian Methodist Magazine* for August, are well kept up. Among those of chief interest in the present number are those on "Rudolph About England," "The Land of the Pharaohs," "Landmarks of History," and an able written paper by Rev. R. Walter Wright, on "The Life of Henry Wadsworth Longfellow," with his portrait. A thoughtful, scholarly and eloquent paper on "Christianity and Other Faiths" is by Rev. Prof. Wallace, of Victoria University. There is also an interesting paper on "The Triumphs of the Cross on Historic Grounds," by Rev. F. W. Moore. The usual amount of lighter articles is furnished; also a vigorous paper on "After the Scott Act — What?" Toronto: Wm. Briggs.

We gladly welcome the *Church Review* for July to our table. It is scholarly, varied, conservative and critical. The leading articles are as follows: "The Russian Church and Russian Dissent," by Rev. Reuben Kidner; "The Study of Philosophy and the Art of Preaching," by Rev. Prof. F. S. Jewell, A. M., Ph. D.; "The Parables, According to St. Matthew," by Rev. John Henry Hopkins, D. D.; "State Support of Religion Massachusetts Bay," by Sidney Wetmore; "The Source of Matthew Arnold's Power," by G. E. Meredit. There is a very able and exacting symposium on "Ought the General Thanksgiving in Morning and Evening Prayer to be said by Minister Alone, or by the Minister and People Together?" Eight of the most able of the Episcopal clergy write upon this interrogative. The Book Review is able and critical. Henry Mason Baum: "New York: \$3 per year.

The *Unitarian Review* for August is a uniform number. It is a characteristic of this monthly never to surprise or disappoint. If we were to criticise it at all, it would be on the line of its fastidious orderliness. "Atheism" is the topic for so much of a man as to sign himself simply, Frederic H. Hedge. James T. Bixby writes upon "The German University as a Pattern." "Before and After Emancipation," by Thomas B. Howard; "Dr. Martinian's Church Organization Scheme," by Brooke Hereford. The editor writes upon "Aspects of the Social Question." It is a good number. 141 Franklin St., Boston.

The *Cassell's Family Magazine* for August is properly adapted to the season of the year. There are more articles, but shorter and largely romance. There is a fine portrait of Rev. Benjamin Ward Richardson, with report of an interview upon "Scientific Temperance." "How We Girls Earn Our Living," carries an excellent lesson. This is one of the best monthlies for the family that comes to our table. Cassell & Co.: New York.

From Northern Indiana. In the sixteen months since my last report to the HERALD, our little city has been modestly booming into prosperity. The population has increased from 4,700 to 8,000; eighteen new factories have been undertaken, twelve of which are now at work. Gas well No. III has yielded the palm to No. XII, though bicker's dozen furnish fuel and light which is free to manufacturers and one-half the cost of coal to private consumers. The Citizen's Gas Company promise that shortly the poor man's home will be warmed and lighted at a merely nominal price. Even some well-read New Englanders may now know what one gas well often represents as an economical agent. I will say that No. XII furnishes heat equal to 175 tons of coal a day, while the pressure is 6,634,000 lbs. in twenty-four hours.

One who has daily to do with this power from the earth beneath, testing its docile obedience by burning, on and off, the kitchen fire a dozen or more times a day this July weather, is apt to forget the magnitude of its force; yet a solemn thankfulness sometimes possesses me as with so slight an effort I lock and unlock this great treasure so long unknown — grateful for it as an hourly blessing, yet knowing that in a moment it might become a very cyclone of death.

Some time I would like to have an afternoon chat with the housekeeper readers of the HERALD about matters

**Magazines and Periodicals.**  
NINETEEN. By the author of "Vera." New York: D. Appleton & Co.

A VIRGINIA INHERITANCE. By Edmund Linton. New York: D. Appleton & Co.

MAGAZINES.

AUGUST — *Popular Science Monthly*. — *Art American*. — *Human Nature Library* (April). — *Cassell's Literature* (July). — *American Missionary Magazine*. — *Canadian Methodist Magazine*. — *Book of Common Prayer in All Languages*. — *Littel's Living Age*. — *United States Magazine*. — *Babylon — Book News*. — *Book of the Month*. — *Illustrated Monthly Magazine*. — *Ford's Christian Repository*.

PAMPHLETS.

Proceedings of the Trustees of the John F. Carter Fund. 1888. — *Curse of Chiswick* (Rev. Father Carter, Price, 25 cents). — *The Tabernacle of Israel in the Desert*: A Companion Volume to "The Tabernacle of Moses." — *Little's Living Age*. — *Elizabeth Robinson Scott's Catalogue of the Centenary Biblical Institute*. — C. L. S. C. Carter. 1888.

CORRESPONDENCE.

From Des Moines Conference.

Our Conference last year was the "Banner Conference" on increase in missionary collections — advancing from \$13,500 to \$19,500. This year no special effort has been made, yet the collections will come up, we think, to those of last year. One District — the Council Bluffs — has surpassed its excellent record of last year and will advance over \$1,000. Portions of the Conference have suffered from drought for three years, but this year the crops are unusually bountiful, and next year we predict another phenomenal advance.

Revivals are going on during the extreme hot weather. A new line of work has been inaugurated. Several of the Districts have purchased large tabernacle tents, which are taken over the District from town to town, and ten-days' meetings under charge of the pastors are held, with most excellent results. All of the advantages, with none of the disadvantages, of the old camp-meeting, are realized. The old-time camp-meetings, however, are still held. The Atlantic District will hold a camp-meeting at Crystal Springs, near Atlantic, for ten days (Aug. 7-17). Rev. Geo. H. Detwiler, a successful evangelist and a member of our own Conference, will take charge of the altar work.

A most encouraging feature of our camp-meeting work is the revival of the old Methodist doctrine and experience of entire sanctification. Freed from all other issues which sometimes attach themselves to it, and presented clearly and definitely by the authority of the church, it finds ready acceptance by pastors and people, and explains in no small degree the wonderful advance of our beloved Methodism in grand church.

New churches continue to arise. Prospect Park, Des Moines, has completed, and will dedicate in a few days, a fine new church edifice. One year ago Dr. O'Neill took the appointment, with no society or organization. Today a membership of nearly 100, a fine brick edifice with pipe-organ, and the residence to draw from, offer an inviting field for Methodism. Asbury Church, an old society in the east part of Des Moines, under the inspiration of a vigorous young pastor (Rev. J. T. Docking) is building a new church, which will be completed before Conference, and will be one of our best charges. The old church edifice has been moved out to a new addition, and a lady of our own denomination is matron of this institution.

MARSHALL. By the author of "Vera." New York: D. Appleton & Co.

AUGUST — *Popular Science Monthly* (April). — *Cassell's Literature* (July). — *American Missionary Magazine*. — *Canadian Methodist Magazine*. — *Book of Common Prayer in All Languages*. — *Littel's Living Age*. — *United States Magazine*. — *Babylon — Book News*. — *Book of the Month*. — *Illustrated Monthly Magazine*. — *Ford's Christian Repository*.

AGRICULTURE.

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are enjoying invig-  
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nologists here are good  
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od work. May God  
charge for a preacher  
fresh air and a very  
to live, among a  
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HANNAH SILVERTHORNE.

neighboring pastors. A local paper  
says:—  
“The lawn party given by the Bible  
class under the instruction of Rev. Mr.  
Mills, last evening, drew out a large and  
pleasant crowd. It was most ad-  
mirably arranged and carried out to the  
letter, and the financial result was  
no doubt good. The Methodists always  
succeed with whatever they undertake,  
so no one went away disappointed last  
evening.”

## N. E. SOUTHERN CONFERENCE.

Providence District.  
Rev. W. J. Smith, of Central Church, Taw-  
ton, made a vigorous protest in a recent ser-  
mon against the running of Sunday trains by  
the Old Colony railroad, thus enticing young  
people to Sabbath-breaking, who otherwise  
would be found in the Sunday-school. Some  
earnest words ought to be said by all pastors  
on this subject; but little or no notice, howev-  
er, will probably be taken by railroad corpora-  
tions of any place having a moral bearing  
Money, money, is the touch-stone, no  
matter what may be the moral ruin accom-  
panying the desecration of the holy day.

R. Samuel Griffin, a local deacon belong-  
ing to the Hope St. Church, Providence, com-  
memorated the fiftieth anniversary of his la-  
bor as a local preacher, Sunday evening, July  
29, in the Hope St. Church. Bro. G. gave a  
very interesting account of his life in the min-  
istry. He has done a great deal of service for  
the church in various pulpits and on both sides of  
the Atlantic. On one occasion he walked ten miles,  
preached three times, led a love-  
feast and a class-meeting, addressed the Sun-  
day-school, and walked ten miles home. He  
was in the Preachers' Plan in London, and  
preached at the 5 o'clock morning service in the  
City Road Chapel. Bro. G. has been in  
demands in pulpits of other denominations.  
He supplied the Colored Baptist Church,  
Providence, eighteen months at one time, and  
six months the second; the Seamen's Bethel  
two years; and other Baptist and Congrega-  
tional churches in Providence and neighbor-  
ing towns. He is held in the highest confi-  
dence and esteem by his fellow church mem-  
bers, and by the pastors of the churches who  
have been privileged to become acquainted with him. Several local preachers were present  
to enjoy the occasion with Bro. Griffin, and to  
congratulate him on his successful career of  
the Lord prospects in

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for local work is alive

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## The Family.

"THE CITY OF TRUTH."

BY REV. JAMES TEAMES.

"Jerusalem shall be called a City of Truth . . . There shall yet old men and old women dwell in the streets of Jerusalem, and every man will have sign in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." — ZEPHANIAH 8: 3, 4.

On a sunny slope of the hills of God,  
The "City of Truth" stands vast and fair;  
Beneath, green valleys stretch all abroad;  
Above, the mountains rise high in air;  
And the waterfalls leap through the ferny glens,  
And the forest's garland the mountains' flanks,  
While the fleecy flocks brown in the fertile fields,  
Where rivulets murmur 'neath verdant banks.

The streets of the city are wide and long,  
And its towers are high and its walls are strong;  
The arching trees build cloisters green,  
The glistening waters make jeweled sheen  
'Mid panels of grass bedecked with flowers;  
And the aged rest in the shade bower,  
While in sunlit places and ample spaces

The children play!  
The silvery laugh of the happy girl,  
The jocund shout of the merry boy,  
Innocent all of life's annoy;

Of passion's heat and folly's whirl,  
Ring out on the air, a chime of joy,  
The livelong day!

There the grandsons lean on their trusty staff,  
And smiles as he bears the blithe children laugh;  
And the aged stand, in calm content,  
Looking back on the lengthened years well-spent,  
Is glad to witness the youthful glee;

"Tis but as yesterday that she  
Was lissom and active, bright and gay,  
As any whose cheeks wear the bloom of youth;  
For hearts are young in the "City of Truth,"  
And a child-like soul is hers to-day.

Envied and hated have here no place  
In God's own city of truth and grace;  
Wisdom its light, and Love its rule,  
Self-forgetting its task and school.  
Here mirth is wise and pleasure pure  
(And a merry heart is a melody sweet),  
For true to duty the willing feet  
That trip and bound in this city's street,  
Where faith and love to the end endure.

And God, the Creator of great and small,  
The Father alike of the child and the sage,  
Looks lovingly down, and delights in all,  
The glee of the young and the thoughts of age.  
The sunniest skies and the sweetest air,  
And joys unsullied and pleasures rare;  
For the old, life's crown of sweet content—  
Guardian of years for God well spent—  
And dower of grace and joy for youth.  
All these are found in the "City of Truth!"

### THE CICADA.

Harpers who that strident tune,  
Plunged into the darkness noon?  
Not all the meadows lie  
Parched beneath a brazen sky,  
And the robin, lingering  
In the hedge, forgets to sing;  
We would hear a strain more sweet  
From the voices of the swallows;  
Than the notes so clear and sharp  
Quivering from your high-keyed harp.

Strange sounds so shrill to us  
Should have charmed Theocritus!  
Or did you in twilight dim  
Softer, sweeter play to him,  
Where besides the olive trees  
By the smooth Sicilian seas,  
With the flowers droop and lay  
What secret dreams of joy,  
And the mountainous moon uprise  
Eastern sky-realms, opal pale?

Have your strains, once liquid, grown  
Quarrelous and harsh of tone  
With such swiftly-sounding age  
Passing on its pilgrimage,  
Until now you cannot key  
Lower your sharp minstrelsy?  
It is so, for though your notes  
Are still like silver strings,  
You shall be beloved by us  
Since you charmed Theocritus!

— CLINTON SCOLLARD, in Lippincott's for August.

### ALONE.

Aflock and weary lies the strand,  
Mocked by the sun, salty sea;  
The waves come dancing hand in hand,  
And leap and laugh, in childlike glee,  
Among the barren dunes of sand.

There, leaning wistful to the land—  
As once in it sought to die,  
And, paralyzed by God's command,  
Was chained to duty—stands a tree,  
Sore buffeted by blast and brand.

It leans, in longing, to the land—  
And laughter seems in all the sea,  
And wrinkles laughter in the sand;  
Seems laughter in the boughs to be,  
That only festered when it fanned.

But nighly, nearer, hends the sky,  
And near the sympathetic moon;  
God's robes of cloud go trailing by,  
Inviting touch, assuring boon;  
So far the land, but heaven so high.

Soul, leaning willful to the land,  
Whom God hath in His hot sea—  
The bare world that stoops to thee,  
Above thy barren dunes of sand.

— E. G. CHEVERICK, in S. S. Times.

### THOUGHTS FOR THE THOUGHTFUL.

How many a Christian pilgrim would never have seen anything of the spiritual manna, and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought Him not to lead him into a desert. — *Krumacher.*

Our Saviour never drove His over-tired faculties. When tired, "He sat by the well." He used to go and rest in the house of Mary and Martha after the fatigues of working in Jerusalem. He tells us all, you and me, to let the morrow take care of itself, and merely to meet the evils of the present day. Real foresight consists in reserving our own resources. If we labor with anxiety about the future, we destroy the strength which will enable us to meet the future. If we take more in now than we can do well, we break up, and the work is broken up with us. — *Selected.*

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers; and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles, by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold. — *Oliver Wendell Holmes.*

You and I know very well what troubles us in thinking of God. Sin makes us afraid of Him. But if He had no hatred of sin, how much worse it would be for us. We might be in the power, by and by, of evil spirits stronger than we, from whose hideous tyranny and torture we should feel it a mercy to be delivered over to the righteous judgment of a pure and holy God. Where now the emperor Tiberius, under whom our Lord was crucified? The Tiberius that used at Capri to hurl the tortured victims of his cruelty down

the precipice into the sea? Where now is Nero, that other imperial monster, who first persecuted the Christian church? The Nero that lighted up the gardens of the Vatican with blazing martyrs? And where are the many other monsters of history, to be named or thought of only with a shudder? They are somewhere. And what have they been about all these hundreds of years?

You say you are afraid of God. Awful indeed is what never slumbers, that hand which is never withdrawn or palsied, that memory which never forgets, that beam of justice which never tips. But what human imagination can picture the horrors of a universe given over to the rioting of evil, unredeemed, unpunished and unrestrained! Thank God for His holiness! Though He say us, we had better trust in Him. — *Roswell Dwight Hitchcock, D. D., LL. D.*

All day fierce heat had held the quivering earth in iron grip. The sky from red to pale had turned with fear; and white and still the clouds had crept across the market, the north. The sun had 'set' with that silent load of satin and green-ruined nuts, had dropped. Sweet ferns had knelt to die; and choked and muted since had lain the cricket, bid below the fallen spear of water flag. In dumb amaze the patient cattail bars had crowded, waiting help. All nature gasped; all life seemed sinking into death!

In distant sunner depths, a solemn sound—The wheels of God's great chariot, rolling slow! An instant more, and with sharp blaze and boom, His signal-guns lit up and shook the sky, With word of succor on the way! and then The still, small voice of the north which was, And cooler and clearer! His fainting herald, A iron-handed grieff, which holds my soul In searing grasp, and leaves my stiffer days No voice, no life! Will there a sound of help Arise from sunnier depths? And when draw near? Will He command this cloud to break in rain Of healing tears? And will He give to me At last, as unto His beloved, sleep?

### A STILL HOUR.

BY MISS ANNA BREED.

ONE of the most thoughtful preachers in Boston, in a suggestive sermon on the observance of the Sabbath, remarks that one of the best helps in making the sacred day of permanent value to a person is to arrange for a "still hour" during the day, to be spent alone or with some one very near and dear to you, in communion with God and one's own soul. The first half hour should be spent in carefully reading a chapter in the Bible, some noble religious poem, a sermon from one of the great preachers, and in earnest, devout prayer; the remaining half hour should be occupied in intelligently and honestly searching one's heart to discover if one's aims and ideals are lofty and practical, and in planning to live more faithfully in one's chosen work, in the home, with friends and acquaintances, and in the Christian Church.

Miss Mary A. Greene, a young lady who received from Boston University in June last the degree of Bachelor of Laws *magna cum laude*, has just passed successfully the examination for admission to the bar of Suffolk County. Miss Greene was the only woman in her class at the law school, and graduated from the school with the highest rank ever attained by a woman student there. She intends to open an office in Boston in the fall.

enlighten, or disabuse, one who has not so understood that Scripture text. By granting the above request, he will confer a favor on

A LAY WOMAN.

— Miss Harriet E. Cushman has been appointed professor of Greek at Fargo College, Ind.

One hundred and thirty-four white ilies growing upon a single stem were presented to Mrs. Julia Ward Howe at a reception in Ventura, Cal.

Mrs. Harriet Bond has been appointed police matron at Oswego, N. Y.

The junior editor of the *Woman's Journal*, Miss Alice Stone Blackwell, is enjoying her summer vacation on the shore of Lake Memphremagog, in company with Dr. and Mrs. Barrows, of the *Christian Register*, and a party of friends.

Mrs. Robertson, of Muscogee, Indian Territory, is a Mt. Holyoke graduate, and the wife of a minister who has worked for forty-five years among the Creek Indians. She has translated the whole of the New Testament into the Creek language, besides many hymns.

Miss Lilian Clarke, daughter of the late James Freeman Clarke, is said to be engaged on a portrait of her father, which is to be modeled after a picture of her sketched some years ago by the late William M. Hunt. Miss Clarke was one of Hunt's pupils.

"The Athenaeum" is the home of the Milwaukee Woman's Club. It was built by a joint stock company of fifty women, believed to be the only organization of its kind in the world. The building is two stories high with a basement. The first story contains the club parlor, library and committee-room, while a large assembly-room, which is let by a piano, occupies the second story.

— Miss Frances E. Willard, of Evanston, Ill., and Mrs. May Wright Sewall, of Indianapolis, Ind., president and corresponding secretary of the Women's National Council of the United States, purpose to secure in every leading city and town of the United States a "Woman's Council," made up of the presidents of all societies of women, having a headquarters of its own, with an office secretary, and entering upon such lines of work as all the women can agree upon.

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### LOST IN SIGHT OF HOME.

A True Story.

BY BILLY V. CHISHOLM.

"ALWAYS be patient with Nellie, Ben," said the young bride's mother in bidding her new son good-by. "Don't forget that she has given up everything and forsaken her father's house for your sake."

"God deal with me as I deal with her," was the young man's answer.

"Amen!" whispered Mrs. Hardy.

"How much she has sacrificed for me," thought Ben, as the train that was to carry them to their far-away prairie home moved off. "How tenderly I must care for the bird that I have taken from this warm home next."

Ben was an intelligent young mechanic, with nothing but his two hands and good common-sense for a fortune; but with bright prospects for the coming years, he had turned his back upon his father's crowded workshop, and was now carrying his young wife to the new home he had selected in far northern Colorado.

In these summer months, when one leaves home to live among the delightful scenes of the country, it is well to search out some quiet retreat where we can be away from people every Sabbath. We have found such a place in the solemn wood, solemn and silent everywhere; and in the early hours of every Sabbath we gladly hasten to this place of rest.

Last Sabbath, we spent a sweet and sacred hour. The landscape around us was one to attune our soul to holy musings. Field, forest, hill and vale, fresh air, birds singing, and the moving breeze among the branches of the trees—the beauty and quiet of the holy day of rest—all in earth and air breathed upon the soul like a benediction." Seated beneath the shade of old pine trees, we read Keble's beautiful morning hymn and Whittier's strong, searching poem, "My Soul and I." Then we devoutly pondered over the meaning of the sublime thoughts contained in the 40th chapter of Isaiah, and read the inspiring spiritual utterances of Phillips Brooks in his fine sermon, "The Pattern in the Mount." Holy and divinely joyous were the moments spent in prayer, and the half hour devoted to planning nobler ways of living was time well filled with thinking new thoughts and planning new work.

We wended our way home along the quiet country road, peacefully meditating, gathering wild flowers, and listening to the music of the distant bell on the village church calling the people to worship God, we felt that the "still hour" we had spent had been truly sacred and profitable; it had hollowed the day, and given us a higher and finer outlook into life.

### AN INQUIRY.

Take ye away the stone. Martha . . . (John 11: 39.)

WERE I an "elect lady," or one of the elected, but non-admitted, ladies—delegates to General Conference—I might presume to criticise a sermon recently published in ZION'S HERALD. But, alas! I am only one of the humblest of the feminine laity of Methodism. Still I will venture, as one of its loyal daughters, to ask a question of one of its chief pastores.

It seemeth to me that a Newman, recently elected to the highest office in the church, has made a new explanation of Martha's part in the restoration of her brother. Did the Master bid Martha "roll away the stone?"

"I do wish you would not whittle on the carpet, Ben," said the young wife, sharply. "It would keep you busy, and you would be round with you round with the broom." The tone was fretful, and there was a frown upon the face of the speaker as she tossed her sewing aside impatiently, and commenced a vigorous sweeping of the bright rug carpet.

"I do wish you would not whittle on the carpet, Ben," said the young wife, sharply. "It would keep you busy, and you would be round with you round with the broom." The tone was fretful, and there was a frown upon the face of the speaker as she tossed her sewing aside impatiently, and commenced a vigorous sweeping of the bright rug carpet.

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## The Sunday School.

THIRD QUARTER, LESSON IX.

Sunday, August 26.

Numbers 9: 15-23.

By REV. W. O. HOLWAY, U. S. N.

## THE PILLAR OF CLOUD AND OF FIRE.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "Send out Thy light and Thy truth: let them lead me" (Psa. 45: 3).

2. DATE: E. C. 1490.

3. PLACE: The plain of Esrahah, at the foot of Sinai.

## HOME READINGS.

Monday. The pillar of cloud and of fire, Num. 9: 15-23.

Tuesday. A remembrance, Neh. 9: 7-19.

Wednesday. God's wonders recalled, Psa. 78: 1-14.

Thursday. Light and salvation, Psa. 27.

Friday. The keeper of Israel, P. sim 121.

Saturday. Guidance and safety, Prov. 8: 1-6, 21-26.

Sunday. The Holy Spirit's guidance, John 16: 7-15.

## II. The Lesson Story.

There was one responsibility from which Moses was wholly relieved—that of determining the movements of the vast host of which he was the leader. Jehovah reserved for Himself this momentous office, indicating His will through the cloudy pillar, which, after the rearing of the tabernacle as well as before it, moved before the congregation, "an awful guide in smoke and flame." Its uprising was the signal for the march, "and in the place where the cloud abode, there the children of Israel pitched their tents." And in their tents they remained, whether for a longer or a shorter time, until the ascending cloud again gave them the signal for departure. Watchful eyes were kept by day and by night upon this mysterious emblem, especially during the period of encampment. The first indication of ascent was communicated to Moses, who caused the camp to be aroused by blasts upon the silver trumpets, and the tabernacle to be taken down. When the ark set forward, Moses cried, "Rise up, O Jehovah, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." And when it rested, he said, "Return, O Jehovah, unto the ten thousand thousands of Israel."

## III. The Lesson Explained.

15. On the day that the tabernacle was reared up—in describing the pillar of cloud and of fire the writer only goes back to its first connection with the tabernacle. The fuller account is in Exodus 40. We learn then that after Moses had set up the sacred tent and court, and put in place the furniture, the cloud which had accompanied the host from Succoth in Egypt (Exod. 13: 20-22), covered the tabernacle, in token of the Divine acceptance and leadership. Cloud covered the tent—and "tents" remained long after that it was the tabernacle.

16. The farm attached is very rapidly increasing luxuriantly. Cows furnish manure and horses for farm uses and are pure, invigorating and restorative. Men and girls who are agriculturally—whether for the next president or for the tariff question—are united to make life pleasant in the summer home of an

tabernacle was at once pitched beneath the mysterious pillar, which settled down upon it, and the tents of the "host," in tribal order, quickly encompassed it.

18. At the commandment of the Lord—as indicated by the fiery, cloudy pillar. The children of Israel journeyed.—Says Dr. Gibson: "In Exodus we have a series of revelations from the 'holy mount'; in Leviticus we have a series from the 'holy place'; in Numbers we have the covenanted hosts, the priestly armies of the Lord, setting out to establish His kingdom in the Holy Land. In Exodus the Lord comes down and speaks to the people from the mountain top; in Leviticus the people meet with God in His sanctuary in the plain; in Numbers they are called to serve for Him in the field. In Exodus the people look up and listen to the voice of God; in Leviticus they draw near, and as it were behold His face; in Numbers they go forth in His name to do His will." They pitched.—Absolutely nothing that concerned their movements was left to human decision. Ederman computes the space occupied by the camp at about three square miles.

The standards of the different encampments are nowhere described in Scripture, but Jewish tradition has given to the four leaders the four heraldic symbols—to Judah the lion; to Reuben the man; to Ephraim the ox; and to Dan the eagle; while the ground on which these colors were embroidered was of the same color as the precious stone in the breastplate of the high priest on which the name of the tribe to which it belonged was engraved (Wm. Taylor).

19, 20. When the cloud tarried long . . . when the cloud was a few days.—Not only was guidance granted, but salutary lessons in obedience were taught by the fiery pillar. Often perhaps, when impatient to proceed on their way, the tarrying signal kept them back. Delays were sometimes provoking but they learned from these providential pauses to "rest in the Lord, and wait patiently for Him." Kept the charge of the Lord—submitted to His will.

It is exceedingly instructive to take a survey of the camp of Israel. In the centre of all was the tabernacle. Ranged around it were the tents of the people in two squares, a small inner and a larger outer square. The inner square was formed of the tent of the Levites, the families of Kohath on the south, of Gershom on the west, of Merari on the north, while Moses, Aaron and the priests were stationed at the east, at the door of the tabernacle. The outer square was formed of the tents of the warriors of the different tribes, three tribes on each of the four sides. The tabernacle in the centre—there is the embodiment of the Sinai revelation in Exodus. The inner square of the priests and Levites—there is Leviticus.

21. The cloud . . . from even unto morning.—The Revised Version makes important changes in this verse. It reads as follows: "And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed; or if it continued by day and by night, when the cloud was taken up, they journeyed." This would require, of course, constant vigilance, especially at night. Sentinel were doubled appointed to keep the cloud in sight.

The encampment and its movements were peculiar to the desert. Many usages mentioned in connection with it must have perished at once on their entrance into settled life. But relics of such a state are to be traced back in their language and in their monuments. The very words "camp" and "tent" remained long after that it had ceased to be literally applicable. "Without the camp" was the expression applied even to the very latest event of Jerusalem. In like manner the national emblem of the United States, the eagle, was originally a bird of prey, but became a symbol of strength and freedom.

22. Whether . . . two days . . . month . . . year.—No doubt it was often irksome, and provoked impatient murmurings, to be kept for a long period in camp, or not to know beforehand just when they were to move; but there was no safe course for them but implicit obedience. They broke over the restraint in one instance (chap. 14: 40-45), and paid for it by being defeated and smitten by the Amalekites.

We are always arguing with our orders. We are trying to construe them into different and inferior meanings. We waste life by discussing in idle words which can settle nothing, the gravity and authority of our marching orders. To obey is to live. To look every morning for the marching orders of the day is to master of the day.

23. At the commandment of the Lord.—These words are frequently repeated in the lesson. It was a visible rather than an audible commandment, appealing rather to the eye than to the ear, but none the less significant and imperative.

IV. The Lesson Illustrated.

1. ANGELIC OBEDIENCE.

A teacher was explaining to her class the words concerning God's angels, "ministers of His who do His pleasure," and asked: "How do the angels carry out God's will?" Many answers followed. One said: "They do it directly." Another: "They do it with all their heart." A third: "They do it well." And, after a pause, a quiet little girl added: "They do it without asking any questions."

2. DEFINITE GUIDANCE.

One day a staff officer found General Lander with a Bible in his hand, and said, "General, do you ever search the Scriptures?" General Lander replied, "My mother gave me a Bible, which I have always carried with me. Once as the cloud led the way of the Isræmites. It is always accessible—can be carried in our pocket when we walk abroad. It may be engraven on the inner tablet of our memories and our hearts. And so true, faithful, and complete a guide is it, that there is not a scene of duty or trial through which we may be called to pass in the world but it furnishes a clear, a safe, and unerring direction (Gal. 3: 16) (J. F. and B.)."

17. When the cloud was taken up.—Its ascent to a height above the tabernacle was a divine signal that they were to set forth on their journey. It was acknowledged and confirmed by trumpet blasts on the silver horns described in the next chapter, and which were to be blown by the sons of Aaron. Says Ederman: "A prolonged alarm indicated the commencement of the march. At the first alarm the eastern, at the second the southern part of the camp was to move forward; then came the tabernacle and its custodians, the western, and finally the northern part of the camp, Naphtali closing the rear. On the other hand, when an assembly of the people was summoned, the summons was only one blast of the trumpets in short, sharp tones. In general, and for all times, the blast of these silver trumpets, whether in war, on festive, or joyous occasions, had this spiritual meaning: 'Ye shall be remembered before Jehovah your God.' In other words, Israel was a host which Jehovah was Leader and King, and the trumpets which summoned this host were silver trumpets of the sanctuary, blown by the priests of Jehovah. Hence these blasts brought Israel as the Lord's host in remembrance before God their King." Where the cloud abode, there . . . pitched their tents—The pause in the onward movement of the cloud and its slow descent towards the earth was the Divine command for a halt. The

Dr. Payson, when racked with pain, and near to death, exclaimed, "What a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will be accomplished."

A. HAMILTON.

3. SEDELLA.

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## A MEDLEY FROM AUBURN, ME.

BY REV. A. S. LADD.

Mr. EDITOR: Out of the goodness of your heart you invited me to continue to send an occasional scrap to the HERALD. I presume you will soon learn to be careful in this matter of inviting correspondence; but at this season of the year I suppose an occasional article will be fragrant reading is desirable. The old HERALD has never lacked in solid and stimulating articles.

M. KEARNEY.

Our hearts are still heavy because of the death of Dr. C. J. Clark. Quite a large number of the members of our Conference met in Portland, a little before our annual session, to attend the funeral of Rev. C. W. Morse, of precious memory. After the services a group of us remained in the church discussing various masters; and spoke of the deaths that had occurred during the year. Dr. Clark remarked, "Won't it seem strange to meet in Conference, and not see Bro. John Allen and Alora Hatch in their accustomed places?"

Allen.—Rev. Stephen Allen, D. D., died very suddenly at his home in Winthrop in the early morning of July 3—a wholly unexpected event, which gave an unparalleled shock not only to the immediate friends, but to the entire community, by which he was regarded with the profoundest respect and esteem.

Dr. Allen was born in Industry, Maine, March 20, 1810. He was converted at Norridgewock in 1826, and within a year was received into the M. E. Church. Having fitted himself for college, he entered Bowdoin in his native State, and graduated with honor in 1835. In 1837 he was admitted to the Maine Conference, but was immediately transferred to the Rock River Conference, where he was employed for two years as teacher in Governor Wesleyan Seminary with Rev. J. T. Park (afterwards bishop).

In 1839 he and Brother Allen transferred to the Troy Conference and engaged as teacher in the Troy Conference Academy. In 1841 he was elected principal of the Maine Wesleyan Seminary and transferred back to his own Conference. In 1853 he was appointed financial agent of the Maine Wesleyan Board of Education, which office he held in the midst of prodigious embarrassments frequently, and in these parts. But, in the humble opinion of the writer, it was a magnificent work, and it did a magnificent work. I do not know how a member of our church could have invested a dollar and a quarter so wisely as in a subscription to the *Daily Advocate*. I was told that our Lay Electoral Conference voted unanimously to petition the General Conference to return to a two-years' limit in the pastorate. And, I believe, all the delegates from both Conferences in our State voted against extending the time to five years. It will probably be a long time before the new Conference will be of any advantage to our part of the country.

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## Review of the Week.

Gen. Fisk's letter of acceptance of the Prohibition nomination is made public.

The return of Encke's comet is announced from the observatory at the Cape of Good Hope.

A terrific gale in Central Missouri caused damages estimated at about half a million dollars.

The Chinese government threatens to retaliate against Great Britain on account of the ill treatment of the Chinese in British colonies.

Senator Blair has introduced resolutions into the Senate looking towards the annexation of Canada.

Hon. Joshua E. Crane, for nearly fifty years a leading citizen of Bridgewater, died on the 5th inst., at the age of 65.

Seven socialists have been sentenced to imprisonment in Berlin for terms varying from two months to three years, for insulting the Emperor.

Princess Victoria of Teck has presented to the Queen the jubilee tribute of the children of the kingdom, amounting to £6,000. The money will be given to a children's hospital.

A bold attempt was made, Aug. 7, to burn the business portion of the town of Hampton, Va. A large frame outbuilding, filled with inflammable stuff, was set on fire, and had then been the least wind the town would have been destroyed. As it was, several buildings were burned before the fire was gotten under control.

A despatch from Vienna says: "Carl Von Dohm has accepted the command of the expedition to search for Stanley."

The Turkish Ambassador at Berlin has notified the Porte that negotiations between Germany, Austria and Italy on the Bulgarian question will soon be begun.

A despatch from Rome says: "The eruption at Vulcano continues. It is difficult to relieve the sufferers. A large estate belonging to an English company has been destroyed."

Mr. Ruskin is traveling in France and is reported to have recovered his health and spirits.

During a severe gale in Valparaiso, Aug. 6, several vessels were dashed to pieces and twenty-four lives were lost.

The Supreme Court has granted a temporary injunction against the Boston, Revere Beach and Lynn Railway Company, restraining it from interfering with the electric street railway.

Emperor William will sojourn in Alsace-Lorraine for ten days, making the palace at Strasburg his headquarters. He will visit Metz and other large towns.

Secretary Whitney has ordered Rear Admiral Luce to send all the available ships of the North Atlantic squadron to the Canadian fishing grounds to protect the interests of the American vessels fishing there. The "Yankee," "Osprey" and "Galena" will probably go.

An epidemic of typhoid fever is raging in Bost. R. L. Several deaths have occurred. The source of the outbreak is involved in mystery.

Gen. Hovey has been selected by the Indiana Republicans as their gubernatorial candidate.

Four persons were burned to death in a tenement house in New York city, Wednesday morning.

The great Republican parade in honor of Mr. Blaine was celebrated in New York on the evening of the 9th in his absence, it being impracticable to longer postpone it. Between fifteen and twenty thousand men were in line, and the enthusiasm was great. Early in the morning of the next day the belated steamer arrived. Mr. Blaine's ride to the Fifth Avenue hotel was a constant ovation. In the evening he gave an address to the workmen. On Monday he proceeded to Boston.

Maxwell, who murdered Preller at St. Louis, was hanged on Friday.

The "Volunteer" outsold all her rivals in the great race of Newport on Friday, and the "Sachsen" carried off the honors in the schooner class.

Yellow fever is assuming an epidemic form at Jacksonville, Fla.

Ten lives were lost and four persons were seriously injured by a fire in Chattanooga on the 9th inst.

Four women and a little girl were drowned by the capsizing of a yacht in Delaware River Wednesday night.

Henry Winkler, of Philadelphia, who gave \$300,000 to various colleges and schools in New England, is dead at the age of 84.

Mr. O'Kelly, the Irish journalist, has been sentenced to four months' imprisonment under the Crimes act.

An unsuccessful attempt was made to assassinate Gen. Boulanger in Paris on Sunday, while he was riding in a carriage. Prof. Perrin, the Lyceé, fired five shots at him from a revolver, without, however, hitting him.

The River and Harbor bill has become law without the President's signature.

The Joggins raft arrived safely at Hell Gate.

Mr. Parnell will sue the London Times in the Scotch courts. The Parnell Commission bill has passed its third reading in the House of Lords.

The House of Commons adjourned on Monday until Nov. 6.

The first train of the direct railway service between Paris and Constantinople reached Sis on the 12th, where a banquet was given and a speech was made by Prince Ferdinand. Then proceeded on its way.

Hon. Richard S. Spofford died at his home in Newburyport on Saturday, of heart disease, at the age of 55.

Up to July 17 the number of bodies recovered from the towns buried by the eruption of the volcano Banda-son in Japan was 476. Nearly 1,000 persons are in need of help.

The Poughkeepsie bridge is nearly completed.

The body of Gen. Sheridan was removed by special conveyances, and with every expression of public sorrow, from Nonquit to Washington last week, where it lay in state in St. Matthew's Church until Saturday; whence, after impressive services, it was borne to the national cemetery at Arlington and buried with full military honors.

Business in Congress last week was somewhat impeded by the Sheridan obsequies, and the intense heat. Appropriate resolutions on the death of the great General were passed by both Houses. Messrs. Sherman, Evans and Vance spoke on the Fisherite Treaty in the Senate. The most important action of the latter was the passage of the bill, without discussion, bringing telegraph lines under similar restrictions as those imposed upon railroads by the Interstate Commerce act. The Chinese prohibition bill was also passed. The French Spoliation claim section of the Deficiency bill was discussed in the House.

(Continued from Page 5.)  
EAST MAINE CONFERENCE.  
Bucksport District.

Surry. — Bro. D. B. Phelan, of Surry, is in labor abundant and well liked by his people. If our friends on that charge will only take hold by prayer and work there is nothing to prevent an outpouring of the Holy Spirit.

Brooksville. — This charge thinks they have obtained the right man. Bro. McGraw, who was transferred to East Machias, did a good work here, leaving the charge in better condition than for years. May the same success be his in his present field!

Sullivan. — Bro. Chesley Phelan, a beginner in the work, is having grand success in this his new field, with a good helmsman. May their prayers be answered and many who know not the Master be led to become acquainted with that One, whom to know is joy everlasting!

Bucksport. — Bro. Fernald is at work and deservedly popular with his people. Many words of praise are written in the Bucksport Clipper, the ably-edited paper in this town.

Bucksport Centre. — The pastor of this charge has been gratified by seeing some coming to the Master; also by a quarter's salary paid. Too much credit (for the very agreeable state of things on this charge) cannot be given to Bro. D. B. Phelan, now of Surry, who, coming on his first charge, with not much to encourage, by prayer and hard work has made it one of the pleasantest on the District. May the same success attend him through life!

GLENNER. — I wish, through the HERALD, to extend thanks to the brethren and friends who have so generously given of their means to aid us in the construction of the new M. E. Church in Perry, and to say to those who have not given, but are intending to help us, that it would be very acceptable just now. We have the structure well under way. The frame is up and boarded in, and the roof shingled; but work on the building is suspended for the present. We must have the vestry finished before cold weather sets in, in order to protect the foundation and the building from the frost, and we want to finish it free from debt. So, brethren and friends, come to the front and help us! Our people are doing all they can, and a little help from other churches and from the brethren would encourage them in their work and inspire them to make even greater sacrifices than they have already made. This society is worthy of your assistance, and the Lord loveth a cheerful giver. Please send all checks, drafts, or money orders and registered letters to the pastor,

Rev. T. A. HODGSON, Perry, Me.

Houlton District. — Pattern. — Bro. W. F. Campbell is a new man in our ranks. He was transferred from the New York Conference last spring, and is making a good impression. He is working earnestly for the salvation of souls. The outlook is very numerous.

Many of the preachers are planning for revival work. Several have made an excellent beginning with the benevolent collections. Not a few have building and improving enterprises on their hands. The outlook is encouraging. No sevens or unkirked criticisms upon the work of the Conference cabinet have been heard.

Franklin. — Here there has been a marked improvement in the effect of the preaching services by the changing of the choir gallery from the rear of the audience-room to the right side of the pulpit. The local papers reported that Bro. Carter delivered a most excellent oration to a large assembly at Taunton, July 4.

Bar Harbor. — The contracting parties are hard at work rearing the new church edifice. The parsonage has been moved back several feet and raised for a cellar and new foundation, so that it will not look too modest beside the imposing church. If Bro. Froehock succeeds in dedicating this new and greatly improved property free of debt, as we have the faith to believe he will, the future of this society will be full of bright promise.

Moro. — The quarterly meeting, lately held, was a season of great interest, reminding us of forty years ago, when people came long distances to enjoy these seasons. There were baptized and four received into the church; two requested prayers.

Lambert Lake. — July 29, three were baptized by the pastor, Rev. E. S. Walker. At Vancoroboro was received into the church. Nineteen persons have been baptized and fifteen received into full membership since Conference. Bro. Walker has entered upon his second year with great zeal.

Eaton. — This is a new field. One year ago there was no class, in fact, but one praying person in Eaton. Bro. McGraw, the present pastor, organized a Sabbath-school; soon an interest sprang up, resulting in the organization of a class. A church will be organized soon. Nowhere have we seen clearer illustrations of the power of the Gospel to save than in this place. Some of the converts were notorious for their wickedness. The good work is still going forward. Several have of late commenced to walk in the "narrow way."

The District forty-seven baptisms and thirty-five receptions into full membership have been reported since Conference.

Rockland District. — Dresden. — Brother Morelen's third year upon this charge has opened well. He is doing good work, and growing in favor with his people. The interior of the parsonage has been improved by paint and paper.

Randolph. — Brother W. W. Ogier had some difficulty in obtaining a house upon this charge, but waiting nearly two months he secured the house next door to the church. It was remodeled and finished after he engaged it. He is now settled in his new home. Preacher and people are pleased. The work is going well, and extensive improvements are contemplated on the church.

Woolwich. — Brother J. S. Thompson has taken hold of the work upon this charge in earnest. The sickness and death of his father, Rev. D. P. Thompson, who died July 3 happy in the Lord, took him from his work some, but it did not suffer any. Brother Thompson is planning large things, and means victory in Jesus.

Groton. — At the earnest request of this people, Brother Jackson returned to this charge for a third year. Our quarterly service with them revealed the fact that good work for Christ was being done.

North Waldo. — Strong, earnest work is going on here, and in the three months Brother C. Rogers has been upon this charge, he has found a warm place in the hearts of the people.

Bucksport Center. — The charge felt honored, with the pastor, by the selection of Bro. Jewell to represent the church as one of the two ministerial delegates to the late General Conference. Since his return some have been baptized, others have joined the church on probation or in full, the audiences have been encouraged largely, and several of the benevolent collections have been taken with good results. It appears as though no harm was done through the wearing of General Conference honors.

Orington. — A new range in the kitchen, an unlooked-for increase in the estimation of the claim, a large pile of wood manufactured for the stove by a numerous crew, good auditions, good-will and harmony in church work, are some of the pleasing things connected with the beginning of Bro. Arey's second year. His health is improved.

Bucksport Center. — The people did not ask for a change, but in the changing of events it came, and the results are in nowise disastrous to the good work done by the former pastor. Bro. Nanton finds favor with the people, the substantial evidences being an increase in the congregations, several requests for prayers, the salary well met to date, and an expressed purpose to make improvements on the parsonage property. We hope the last mentioned evidence will take on the form of an accomplished fact. We are looking for a general move upward on this charge.

Orland and West Penobscot. — Pleased with the return of Bro. Norton to be their pastor for a third year, the people believe that "the laborer is worthy of his hire," and they have put the claim at a larger figure. It should be fully met. The charge is strengthening, and gives the sure tokens of a healthy spiritual life. In many respects it is a pleasant field of labor. Christian harmony

prevails with the sister Congregational Church, and when there is no worship in their own edifice, they generously patronize the Methodist services.

Ministerial Associations. — Two ministerial Associations were held in the month of June. They were well attended and highly satisfactory. By vote of the members of both bodies, the next gatherings will occur in October at Lubec and, probably, Bar Harbor, and in connection with the regular Association work addresses will be delivered by speakers from abroad, if their services can be secured, upon the subject of missions. We intend to move up to the \$1,000,000 line.

Camp-meeting. — A good programme has been arranged for the camp-meeting at East Machias, to be held Aug. 27-31, and the arrangement of speakers will be easily changed in order to secure the best results possible. Let all the preachers and people from the various charges make all the necessary preparations to come up to our annual encampment and receive and do to great good in the name of the Lord. The singing will be under the charge of Rev. W. F. Stewart. Bring the "Epsworth Hymnal" and the "Songs of Joy and Gladness."

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